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AND FREE RELIGIOUS FELLOWSHIP

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FEAR NO MORE

THE ASSEMBLY SERMON

(The Annual Assembly Sermon, of the General Assembly of Unitarian and Free Christian Churches, was this year delivered at the opening service of the Assembly meetings, on April 15, at Rosslyn Hill Chapel, Hampstead, London, by the **Rev. W. J. Carter.** *Mr. Carter is the minister of the Unitarian Christian Church, Newport, I.W.)*

DURING the present century many leading theologians and philosophers have undertaken to expose the weaknesses of liberal religious teaching, and their accounts have found much favour. Among the many charges they have brought against us one of the most serious and persistent has been the alleged superficiality of our beliefs about man. We have been accused of a shallow optimism which represents man not only as capable of working out his own salvation but as already so far advanced in that direction that his ultimate success is beyond doubt. It has been easy for our critics to find examples of teaching emanating from individuals and groups in sympathy with us from which it would appear that what is most recognizably religious among us, our worship and theology, had little to do with our most central beliefs, and that our faith consisted essentially of a doctrine of man and only incidentally, and for traditional reasons, included a doctrine of God.

Such an attitude, supposed to be ours, has been condemned on two main grounds. First, it has been pointed out that a man-centred religion, whatever its merits, is far removed from Christianity and indeed, as many would hold, from religion in general, which Schleiermacher defined as a sense of dependence upon God. Secondly, it has been urged that the facts of history as we know it sharply contradict the optimism about man said to be characteristic of liberal religion. Brutality, fanaticism and unreason can no longer be regarded as belonging to the childhood of the human race and destined soon to be outgrown, but must now be thought of as among its permanent features.

Revelation is Holy Spirit

Whenever I hear that kind of attack upon our faith I am reminded of a remark made in the course of a broadcast talk by Bernard Shaw. What he said was something like this: "Religion is always right: science is always wrong". The kind of religion of which Shaw was thinking is not ours. A community must claim to be always right if it believes itself to be in possession of a divine and absolute revelation, a God-given and unchanging word. We make no such claim, not because we deny divine revelation but because we conceive it as given primarily as a holy spirit, an inspired judgment, and only secondarily in a word. We conceive God's revelation to man as progressive and, at any given time, partial. The teaching of the holy spirit finds utterance only on the lips of finite men. "We have this treasure in earthen vessels". Its testimony requires constant verification in the light of new experience, and such verification requires a constant effort of re-statement. If to-day's experience forces us to modify or even contradict what we thought true on the basis of that of yesterday, that does not necessarily invalidate either our experience or our judgment. We are prepared to be always wrong in the same sense in which the scientist is so, because our verdict is always based on evidence which we know to be incomplete and may require revision in the light of further evidence.

During the period in which our movement has existed in this country man has been on the march. A vast increase in wealth has made possible among most white peoples relief from drudgery, improved health, new cultural facilities and a host of humanitarian activities. Aware as men have always been of some of the limitations of their achievement, it has not been reasonable to hope and even confidently to believe that in time, perhaps in a short time, the most important gaps would be filled up.

Such Has Been Our Gospel

It may well be true that we have over-simplified the problem of the improvement of human life. We have not always realized the extent to which our efforts to overcome one evil tend to create another. It is true also that we have not held any agreed doctrine about the nature and permanence of evil in human life, whether that of the individual or of society. But we have certainly not failed to recognize the existence of evil. Our ranks have included a number of men and women who have been among the most energetic and successful in resisting some of the most important forms it has assumed in their day. But, if we have thought of evil as something of which we have the duty and also the power to rid ourselves, that has not been due to any refusal to face facts but rather to the honest

conviction that the major facts supported that faith. The essence of our teaching has been the ideas of human responsibility. We have not claimed for man that he is or will become perfect, but that he has the capacities and opportunities which, when rightly used, have always led him upwards and will continue to do so.

Such has been our gospel, and it would have been a betrayal of the partial but real revelation we have received not to proclaim it so long as we held it to be a valid interpretation of the facts of individual experience and of history.

The World Situation

But does experience continue to justify such optimism? The present world situation makes that question more searching than it has ever been before. We have reached a point where possibilities of human progress exist in hitherto unknown abundance, but exist side by side with the threat of self-destruction to which we can set no certain limits. We have no more right to ignore that threat than we have to treat its fulfilment as inevitable. We have the awful power to bring our world to an end, whether it be with the bang of a nuclear war or the whimper of the gradual effects of radio-active materials. We have not achieved the degree of human solidarity necessary to eliminate the threat and turn the power on which it is based to a mighty instrument of the human advance.

Thoughtful people throughout the world are becoming aware of the magnitude of the danger as a practical problem, the greatest practical problem, indeed of our time. It is in keeping with our best tradition that we should ourselves treat it primarily as a practical problem. No doubt in the course of these meetings that aspect of the matter will be discussed and lines of conduct offering a hope of extricating mankind from its grip will be recommended. That approach is of the first importance, but the present is not the proper occasion to pursue it. Instead, I ask you to think of the matter in relation to our faith. Let us together ask ourselves whether the situation requires a drastic change in our views about man and God.

When the panic-stricken Philippian jailor asked his prisoners, Paul and Silas, what he must do to be saved, they replied by recommending not a course of action but an object of belief. It has, indeed, been held that the greatest of the apostles did the cause of Christianity a disservice by transferring its emphasis from what men were required to do to what they were required to believe. But in the instance referred to he was not thinking of belief in a proposition but of belief in a person. After all, acts are particular and vary according to circumstances, so that what is salutary at one time may be disastrous at another. But a large variety of acts may all be right if they follow from the same principle and serve a common purpose. Similarly, if we in this Assembly have any right to make a common judgment even upon the practical steps required of our country and of humanity at the present juncture, apart from our rights as individual citizens, it will follow from the principles which, in the context of the freedom to differ we claim, make us a community with a distinctive point of view.

Failure a Part of the Risk of Freedom

It is all the more necessary for us to think of the theological aspect of the world situation, and especially of the common danger in which mankind finds itself, because discussion of the practical problem involved is habitually conducted without any apparent awareness that religious as distinct from moral principles have any relevance. Our pre-occupation about the future of mankind is just one particular form of the general problem of suffering. The undoubted fact of suffering becomes a problem in a special sense to those who think of the universe as created and governed by a good God of unlimited power. Similarly, if we regard human history as the unfolding of a divine purpose, its abrupt ending as a result of human action contains a challenge not present for those who think of man simply as one of the many forms of life which have been evolved and flourished for a while, to be completely destroyed through some inability to adapt themselves to a new situation.

Obviously one answer is to say that the destruction of human life would totally disprove any view which claimed for it divine significance. But it is doubtful whether any considerable number of thoughtful men could be induced to accept that view. For what it denies is something infinitely more fundamental than a tenet of this or that religion. It is hard to believe that men would have been able to sustain the effort required to achieve what they have achieved and to bear what they have had to bear without the belief that the struggle was worth while. Frustration and failure have always been present in human experience. It is understandable, as Robert Browning never tired of teaching, that failure may be a tribute to the scale of endeavour. Andrea de Sarto succeeded simply because his aims never rose above the level of his capabilities. Failure is part of the risk of freedom. But total failure, amounting to futility, is something we cannot admit without denying to human reason the degree of validity required to make any judgment at all.

If we reject the materialist's interpretation of the possibility of cosmic catastrophe, is there an alternative religious interpretation?

God, Time and History

Truth in a world from which man was about to disappear would be of little worth. But it is far from worthless for those who believe in God. To think of God makes it possible to contemplate time and history from the outside. It is this thought to which we may be driven more and more if we have to live for a long time with fear of the consequences of man's combination of almost ultimate power and apparently unalterable disunity.

I can think of no better statement of the attitude of a religious man aware that his race with all his hopes for the future is standing on the brink as it never has stood before in ascertainable history, than the words of Emily Brontë, written when she herself was very near to the brink:

> "Though earth and man were gone,
> And suns and universes cease to be,
> And Thou were left alone,
> Every existence would exist in Thee."

The idea of eternity, from which we shrink because it is so hard to reconcile with our habitual time-bound thought,

The Rev. W. J. Carter

because we cannot express with any precision its implications in the order of fact, is one that belongs to the heart of our religion, and not of ours only. That is surely because religions have arisen out of and flourished in human crises. We Unitarians do not welcome crises for their own sake. We do not seek to create in men's minds a sense of crisis in order that they may accept the teaching we offer them. But today the only escape from a sense of crisis is to be found in a drugged and diminished consciousness, which is no escape at all. But we need no escape, because it is better to face our crisis and that of humanity armed with a faith in Him who has been our refuge in all generations, the living God whose existence is an assurance that that which is of God is indestructible, and that neither life nor death can separate us from His love.

THE GREATEST YET ACHIEVED

THE PRESIDENT'S ADDRESS

(Delivered by the Rt. Hon. J. Chuter Ede, President of the General Assembly.)

IN 1929 the late Professor A. N. Whitehead wrote: "The middle-class pessimism over the future of the world comes from a confusion between civilization and security. In the immediate future there will be less security than in the immediate past, less stability. It must be admitted there is a degree of instability which is inconsistent with civilization. But, on the whole, the great ages have been unstable ages".

If one accepts, as I do, the assertion that "on the whole the great ages have been unstable ages" one must not fall into the error of saying that because the age is unstable it is great. Instability too frequently generates fear developing into panic, seeking a delusive appearance of security in repression, enforced by persecution. When, to the timid, change raises its menace many, if not most, people instinctively prefer not so much to stand on, as to sink into, the antique ways. How astoundingly absurd, when considered retrospectively, this attitude of mind can be is well illustrated by the reception given to the proposal to make a turnpike road through the parish of Mayfield in Sussex. At a meeting to consider this alarming innovation we are told all the important inhabitants rose in protest. A clerical historian of the parish records that "one farmer called it an idea not only ruinously extravagant, but also absurd, 'for how', asked he of the meeting, 'can a wagon stand upright if it has not ruts to go in?'"

The ruts in which our wagons stood more or less upright in the century after 1815 have disappeared and the working drawings for the new turnpike have not reached sketch plan stage. Two wars of unprecedented magnitude have completely disturbed, if not destroyed, the frame of mind in which the peoples of the world travelled through the century after Waterloo. After the First World War a general hope arose that we should soon get "back to normal", by which was meant the set-up, international and domestic, which, it was believed, had been merely suspended by the conflict. This aspiration was frustrated by the magnitude of the upheaval which had taken place. Then the ships of state drifted into the Second World War as helplessly and hopelessly as vessels carelessly venturing into the rapids to be carried over a waterfall. Although the cease-fire sounded over twelve years ago, nothing approaching a settlement of the issues which caused the war, and arose in the course of it, has been achieved.

This nation sustained the greatest challenge it had ever received, and in the course of its prolonged and, at the critical time, solitary resistance made sacrifices which involved inroads into its wealth, the consequences of which undermined the established social structure evolved during three centuries of internal peaceful development. There is no doubt of the instability of the age in which we live. Few can believe now that the normalcy of the future will be found by going back. The social mill wheel cannot be turned by the water which has passed. We peer out from the ruins of the world we knew into the clouds of dust arising from its collapse, and we have the task of making homes for ourselves and mankind in which can be re-established relationships both domestic and international.

The Opportunity

There can be little doubt of the extent of the instability. There should be less doubt as to the greatness of the opportunity which is available to wisdom in this situation. In the blackest moments, and they were many and prolonged, of the actual war, this people never lost faith in its destiny. Remembering this, we shall do well to heed the warning given by Milton in the "Second Defence of the People of England":

> "War has made many great whom peace makes small. If after being released from the toils of war, you neglect the arts of peace, if your peace and your liberty be a state of warfare, if war be your only virtue, the summit of your praise, you will, believe me, soon find peace the most adverse to your interests. Your peace will be only a more distressing war; and that which you imagined liberty will prove the worst of slavery."

With that in mind as we turn to the tasks of reconstruction we have to watch carefully to ensure that the standards of value accord with the highest our inspired judgment can set. Our chances of achieving these are reduced by the results of the conflict between the orthodox religions and the expanding knowledge which followed the dispute between Bishop Wilberforce and the Darwinians at the British Association in 1860. At the highest level that quarrel has now ended, for in the "Sunday Times" last year, under the title, "The Mystery of Life", the Archbishop of York wrote:

> "What is Man? He comes into existence in the evolution of the mammal species on a little planet that revolves round the sun amid the many thousand stars of the Milky Way. There is nothing more wonderful in

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THE NEW PRESIDENT

The Right Hon. James Chuter Ede

MR. CHUTER EDE hardly needs an introduction. His life has been a public political one of great distinction, and he has always kept touch with the Unitarian movement. He has held high office in the land, but many behind the scenes recall with gratitude what he did for education, in preparation, during the war.

He has a reputation for tolerance, humour and unpretentious control of difficult situations. His inner philosophy has been built around Milton's conception of liberty, and he has applied it in numerous practical ways in his public offices.

Unitarians will now see a great deal of him, and for the first time a Cabinet Minister will preside over many of their activities.

that than in any other part of what is 'rolled round in earth's diurnal course, with rocks and stones and trees'. But Man in his evolving history shows himself able to reflect about the meaning of the process, and the meaning of himself; and he is aware of certain concepts which have an absolute claim upon him: beauty, truth, goodness. If he does not respond to this claim wherever he is aware of it, he experiences shame or guilt. There is something Man is 'meant' to do and to be".

Let us not quibble about how much heresy by mid-nineteenth century standards that extract contains. Let us rather reckon that its open acceptance of so much dogmatically rejected in the not distant past can bring us cheer while we join with all forward-looking men in setting about the job of rebuilding the desolations of former generations.

Expensive and Continued Fear

One of the ironies of our time is that the requirements of war hurried the expansion of knowledge and impelled the leaders of nations to apply that knowledge to the creation of power with an intensity that would not have been available in other circumstances. Britain, America, Germany, Russia and Canada, some in consultation and others in independence, employed leading scientists to endow them with the overwhelming physical power to be derived from the rapidly completed knowledge of nuclear fission. The group in which we participated reached the goal first, but it was, as Wellington said of Waterloo, "a close run thing". The discovery was used with devastating and decisive effect. All the nations now live in fear of a repetition of those dreadful explosions on a larger scale. In fact, statesmanship appears at present to base its hopes for the future of life on this earth on that expensively generated and continued fear becoming permanent. At the same time we have at our command enormous power which, if applied to the constructive and peaceful and rewarding work needing to be done all over the globe, would relieve toil of much of its drudgery and raise the standard of life to a degree never before feasible.

We, therefore, set about the task of reconstruction under the shadow of the greatest fear ever haunting the world, with the knowledge that we have in the cause of that fear the means to make a world capable of bringing to reality the best of our hearts' desires. Our generation faces the challenge, posed now in the clearest terms in which our ultimate fate has ever been submitted to mankind: "Choose ye this day whom ye will serve". In the free nations the responsibility falls on the individual citizen. Evidence abounds that in communities not regarded as free, attention has to be given to the longing of human beings for a lifting of the fear. The choice lies not merely between death and life: as never before it lies between widespread death and "life more abundantly".

THE STATE OF THE ASSEMBLY—APRIL, 1958

BY THE SECRETARY OF THE ASSEMBLY, THE REV. JOHN KIELTY

(The following statement was made at the Annual Business Meeting)

THIS year will be a most momentous one in our history. In October Essex Hall will be opened and once more we shall have our own H.Q. building and a very fine Bookshop close to one of the great thoroughfares of this city. In May the church at Plymouth will be opened by the President. In the autumn the church at Wythenshawe, which will replace the old temporary building, will also be opened. In the same city of Manchester the mother church of Nonconformity in that city will be rebuilt and opened, and Cross Street will contain a fine modern, though modest, chapel, and the north its old centre. In Belfast work is progressing on the rebuilding of the Hall and premises of First Church. In this city, too, a new church will be opened, that at Islington, where the old hall has been pulled down and on the site a dual-purpose building is being erected to cater for church and school. And our friends at Croydon will this year see work commenced we trust upon their church and school. This will be a year of real achievement.

Important Issues

We are optimistic, but that optimism must not blind us to certain important facts. As the Annual Report records, the shortage of ministers is becoming more and more acute. The 1948 Year-Book contained the names of 258 ministers, 203 of whom were on the Active List. This year's book contains the names of 217 ministers, 169 of whom are on the Active List. Twenty years ago we had 302 ministers, of whom 234 were on the Active List. This means that in twenty years our active ministerial strength has declined by 65, and the most rapid decline has taken place in the last ten years, from 203 to 169, a loss of 34. Moreover, in 1938 we had 24 students in full-time training, today we have 18. That is black fact No. 1.

Recently, the Grants Committee had before it the case of the new cause at Speke. The Liverpool Corporation are pressing the friends there to purchase the site and erect their modest church and school premises. The present accommodation is old, in a bad state of repair and not at all suitable. The cost is about £12,000. Liverpool cannot find the money. Would the G.A. underwrite them against the success of an appeal so that they might get on with this work? The G.A. has not got £12,000 for such a case or anything like it. The plain fact is that at this moment we have neither the money to build or underwrite the building of, nor the minister to staff, a single new cause. And this at a time when we are receiving more inquiries about our faith than any time for the past ten years.

Black fact No. 3 is that to bring all our ministers and lay pastors up to the present minimum stipends, which most will agree are themselves too low, would require another £5,000 per annum of new income.

Forgive me for painting such a black picture, but appeals in the Annual Reports, hints in my addresses on the State of Assembly these last three years, appear to have had little or no effect. Thus, I feel, I must resort to brutally frank methods to bring home to everyone the serious character of our position. Especially at a time when so many other signs are propitious for us.

The Simplex Envelope Scheme

Will everyone here take these facts to heart, and bring them to the notice of their congregations back home? We must have more ministers and more funds for their stipends and extension work. The Simplex Envelope Scheme must be adopted by all and must be a success everywhere. Turn to page 55 of the Report and see the figures given there. Thirty-three congregations sent to the Assembly in respect of 1957 as their contributions under the Scheme the sum of £281 12s. 5d. They are quite a good cross-section of our churches, not just the most flourishing or wealthy. Now if the whole movement adopted the Scheme we should receive about £2,750 as against a little over £1,000 received in 1956. Moreover, if every member of every church joined we could probably bring that sum up to £5,000 p.a. As the District Associations benefit to practically the same extent, it will be seen that the sum we need to bring stipends up in every case to the present minimum would be more than forthcoming. Let those who oppose the Scheme face these facts, and if they still are opposed let them put forward a better proposition.

My final suggestion will probably shock a lot of people. Optimistically we have formed a new department, the Publicity Department, and it has issued "FORWARD TOGETHER", a most attractively produced pamphlet. Every minister and church secretary has received one. It sets in motion an Advance Campaign for the whole movement, bigger than anything we have attempted before. But lots of churches will ignore it, never even read it, let alone have it before them for discussion. Yet this could be the beginning of great things for many churches and, therefore, for the whole movement: a

50 per cent increase in members over the next four years. Achieve that and doubling the number in ten years would be child's play. BUT will all join in? Mrs. Mitchell, chairman of the Department, will have something to say on that matter later.

Now to my suggestion. I would urge that next year's Annual Meetings be turned over to an almost complete consideration of our problems as a religious movement. I would suggest we keep the Anniversary Service, naturally, the Communion Service, of course, and the Essex Hall Lecture. The rest of the time, all Wednesday morning and afternoon, Thursday afternoon and Friday morning, and whichever evening, Wednesday or Thursday, which is not required for a Civic Reception, all should be devoted to a full and frank consideration of recruitment for the ministry and more adequate stipends, and finance for the maintenance of the present work and the extension and publicizing of that work—making ourselves a more effective organization.

This means the A.B.M. will continue at intervals through all three days. It means cutting out the meetings of Ministers, Women's League, Lay Preachers, Historical Society, Temperance Union, Peace Fellowship, National Unitarian Fellowship and the Union for Social Service. It means no resolutions on what are called Public Matters. It means getting down seriously to the business of putting our own house in order. It is a drastic proposal, it is revolutionary, it may even be absurd, but I would submit that the State of this Assembly demands that we do nothing less.

THE GENERAL ASSEMBLY COUNCIL, 1958-1961

IN addition to the Honorary Officers the following have been appointed or elected:

(i) Appointed by District Associations, etc.: Mrs. S. A. Fraser, Rev. I. Hodgson, Rev. H. S. Carter, Rev. M. Johnson, Rev. W. Waddington, Rev. L. A. Garrard, Rev. M. Bonner, Rev. H. Gore, Rev. F. M. Ryde, Rev. H. W. Kemshall, Rev. A. D. Williams, Rev. D. P. Maw, Mr. K. M. Street, Rev. E. D. Davies, Rev. L. Redfern, Rev. A. R. Taylor, Rev. J. M. Thomas, Rev F. Kenworthy, Rev. G. R. Jones, Rev. J. B. Tonkin, Mr. I. Knowlson. (Two still to be appointed.)

(ii) Elected by Congregations, Ministers, etc.: Mr. A. L. Blake, Mr. J. S. S. Cooper, Dr. J. Goring, Miss R. Herford, Mrs. A. Jessel, Dr. S. J. Kennett, Mrs. A. D. Mitchell, Mr. H. B. Moore, Mr. C. H. Pollard, Mr. J. A. Ratcliffe, Mrs. F. Sokell, Miss M. Stevenson, Dr. D. Tarrant, Mr. C. L. Wykes, Revs. A. H. Birtles, C. G. Bolam, S. R. Butler, A. B. Downing, W. J. L. Hazlehurst, E. S. Price, K. Twiss.

NEXT WEEK

"The Inquirer" will be an enlarged issue with further reports of the meeting of the General Assembly.

MANCHESTER'S DEBT TO CROSS STREET CHAPEL

By F. Kenworthy

(Cross Street Chapel, Manchester, is to be rebuilt at the cost of £96,000. The War Damage Commission are contributing approximately £25,000. The congregation have raised £1,000 and are now appealing for the deficit of £70,000. The Rev. Fred Kenworthy, Principal of the Unitarian College, Manchester, writes of the Chapel's history.)

THE Dissenters' Meeting House, which afterwards came to be known as Cross Street Chapel, was opened on June 24, 1694; its erection had been begun some twelve months previously on a plot of land known as Plungeon's Meadow, adjoining Pool Fold, a name which still survives in Block Pool Fold, off Cross Street. It was the second place of worship erected in Manchester and the parent church of Nonconformity in the town. A plain, square, red-brick building, it was the spiritual home of a congregation ministered to by Henry Newcome, ejected 32 years earlier from his office of Preacher at the Collegiate Church (now the Cathedral). Newcome had been ordained during the Commonwealth as a Presbyterian and was unable to comply with the terms of the 1662 Act of Uniformity. For over three decades he exercised his ministry as best he could among those loyal to him, often clandestinely, or in the restricted freedom of the various Stuart Declarations of Indulgence. The Toleration Act of 1689 gave the congregation the opportunity of replacing what appeared to their opponents as the "foolish scandal of a barn" with a place "more honourable for the worship of God".

Newcome died in the year following the opening and was succeeded by his assistant, John Chorlton. On June 10, 1715, the birthday of the Old Pretender, the Chapel was severely damaged, though not destroyed, by a Jacobite mob. For this "war damage" Parliament voted some £665 in compensation. The original walls of the Chapel, with their familiar stone facings, remained and survived the night of December 23, 1940, when in one of Hitler's great incendiary raids the whole of the interior was gutted, and its austere beauty lost for ever. But services were resumed on the Sunday after the destruction (in the Chapel Room, happily spared) and have never ceased. Today, a new Cross Street Chapel is rising on the ruins of the old.

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The ministers and congregations have made a remarkable contribution to the civic and public life and culture of Manchester. Where, in so many ways, Manchester has been a pioneer, the inspiration has often come from Cross Street men. From the day in 1699 when John Chorlton started one of the early Nonconformist academies and "set up teaching University learning in a great house in Deansgate" they have contributed notably to education. The second Manchester Academy (now Manchester College, Oxford) was established in 1786 chiefly by the efforts of Thomas Percival, F.R.S. Its first tutors were ministers of the Chapel, Thomas Barnes, D.D., and Ralph Harrison, grandfather of the novelist Harrison Ainsworth and composer of the well-known hymn-tune, "Warrington". What is now the Unitarian College, Manchester, one of the constituent Colleges of the University Faculty of Theology, was founded in the Chapel Room. Of the thirteen original Trustees of Owens College four were members of the Chapel and one, Samuel Alcock, a Trustee, was one of Owen's two executors. R. D. Darbishire, a Chapel Trustee, gave the University its first Women's Hostel (Ashburne House, as it then was, situated in Victoria Park). In the nineteenth century the Chapel provided the University with two Treasurers (Hermann Woolley and A. E. Steinthal, son of a Cross Street minister) and one Chairman of Council, A. H. Worthington, after whom the Worthington Hall is named.

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The Manchester Literary and Philosophical Society began in the house of Percival and held its early meetings in the Chapel Room, the scene of many historic gatherings and the place where Richard Cobden learnt the art of oratory. Ten out of the first 28 Mayors of Manchester were supporters of the Chapel and 15 M.P.s, mostly for Lancashire constituents, have held seats there. The *Manchester Guardian* was founded and first edited by a Chapel Trustee, John Edward Taylor, whose two sons, also Chapel members, succeeded him in the editorial chair. The ministers, too, have made their mark on Manchester life. The work of William Gaskell, minister for 56 years, for the education of working men and for public libraries, gave him other claims to distinction than that of being the husband of Elizabeth Gaskell, the writer of *Cranford*. H. Harrold Johnson introduced, in 1920, and for the first time in this country, the "Thought for the Week" on the Wayside Pulpit Board, an innovation which has proved extraordinarily fruitful.

These are but a few of the innumerable examples of the zeal of Cross Street men for the welfare of the community, passionately believing as they have done that the worship of God must issue in the service of man. To show how the long

tradition of social service is maintained, it is only necessary to mention the late Chairman of the Trustees, P. M. Oliver, C.B.E., who, until shortly before his death in 1954, was Chairman of the Manchester Regional Hospital Board, and his successor who now holds the same office, Mr. S. B. L. Jacks. The present minister, Dr. R. W. Wilde, came to Manchester after distinguished ministeries in Belfast and Leeds. Throughout its history the Chapel has imposed no doctrinal test on either ministers or members. It is affiliated to the General Assembly of Unitarian and Free Christian Churches and in accordance with the Assembly's principles welcomes to its fellowship all who worship God and serve mankind in the spirit of Jesus Christ.

AN ANGLO-GERMAN CONFERENCE

By Dr. E. Brunsted

(Dr. Brunsted is senior lecturer in the Department of History, Sydney University. He is on a visit to Europe. He is a member of the Sydney Unitarian Church.)

POLITICAL conferences are often boring, but the one I just attended in the Rhineland was fascinating. The Anglo-German Conference at Königswinter, near Bonn, has by now become an annual event which would have been unthinkable twenty or thirty years ago. There, German and British politicians, industrialists, journalists and others, gather for three days to consider some burning questions of our time.

They do so with commendable candour and with characteristic differences of approach. In the speeches of many Germans one can trace an emotional intensity which is missing in those of their British partners, whilst few Germans can compete with the clarity and precision displayed by most Englishmen present.

But both sides listen to each other and learn from each other, particularly through the many private conversations between the official sessions.

This year the overall theme discussed in five study groups was "Interdependence and Disengagement". The debates revealed a threefold division of opinion on disengagement, that is, the various recent proposals to create a neutral belt in Central Europe free from foreign troops and nuclear weapons, such as the Rapacki and the Healey-Gaitskell Plans. Firstly, there were the strong supporters of the *status quo*, Dr. Adenauer's Christian Democrats who view disengagement as a serious threat to Western and particularly to West German security. Secondly, you had a group of British Conservatives who, whilst sharing these misgivings and disinclined to regard disengagement as a panacea for all ills, were nevertheless prepared to enter into some negotiations about it with the Russians if only to find out if they mean business. An eminent soldier like Lord Harding, the former Governor of Cyprus, admitted that he was against disengagement from a military point of view but would acquiesce in it, provided the Western statesmen felt that its political advantages would outweigh the military risks involved.

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Thirdly, such forceful Socialists as Denys Healey in England and Fritz Erler in Germany insisted that disengagement was imperative in order to overcome the present deadlock between the power blocs and to make a German re-unification no less possible than greater freedom inside the satellite states. But these men also emphasized that the carrying out of disengagement was a long-range plan which might require ten or fifteen years. To them disengagement means a regional disarmament and the eventual establishing of a neutral Germany with her own defence force and an independence guaranteed by the Big Powers. No one was prepared to sacrifice NATO, but some speakers realized that modifications in it were necessary after disengagement, should it ever come. There was considerable disagreement on how far Russia could be trusted. Some delegates emphasized that the Russian bloc was far from being as monolithic as it had been in the Stalin era, both inside the Soviet Union and in her relations with the satellite states. A rigid Western attitude to Russia now was as likely to miss a big chance for an improvement of the situation as the dogmatic Allied policy of "Unconditional Surrender" had done towards Germany in 1943 and 1944.

There were also discussions on the newly created Common European Market and the possibilities of allying Britain with it by way of a Free Trade Area, the speedy establishment of which was regarded as vital by all the delegates. The challenge of the nationalist movements in Africa and Asia to Western democracy has led to a re-appraisal of the European attitude, which most speakers felt should be both co-operative and detached. All these problems have been examined before, but quite a new note was struck by a study-group which analysed sources of misunderstanding between the Germans and the British. Some of the prejudices are emotional, others are rooted in time-worn clichés or result from sheer ignorance. Differences in the historical development of the two countries also played their part. There was never such a thing as the Puritan Revolution in Germany, and the Industrial Revolution happened there much later and in a shorter time than in England. Many misunderstandings go back to the contrast between the empirical approach of the British, their "hit and miss" attitude in politics, and the German tendency to relate "Weltanschauung" to matters which the Englishman views as strictly practical and matter of fact.

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A German welcome officer told us that a number of German girls who had gone to England as students or domestic workers had been very upset when they found that, different from the habit at home, nobody shook hands with them. They misinterpreted this English reluctance as a sign of discrimination on national or social grounds. We analysed the different traditional attitudes of the individual to authority in both countries, the immense prestige of the Civil Servants and the police in the past in Germany, the inclination of her citizens to acquiesce in their efficiency and even in their abuse of power. The English system of the Justices of the Peace has not been imitated on the Continent nor did local government develop there as early as in this country.

But speaking of officials, it seems that things are improving in Germany. I met in Königswinter a woman who is now *Regierungspräsident*, or Governor, of a province in Western Germany. With a thousand officials under her she combines efficiency with a humanitarian approach. She is more than a Civil Servant, she is a human being. Before the present regime no woman had ever held such a responsible position in Germany. But equally new is the fact that this lady had managed to remain both a Social Democrat and a convinced Christian. After a visit to U.S.A., where she studied the Negro question, she has frequently lectured to German audiences on the folly and unfairness of the colour bar.

At the end the study-group on mutual prejudices put forward some sensible, though perhaps not startling, recommendations. A wider knowledge of the mentality and the national habits of the other country was regarded as essential and it was suggested that the schools, and particularly radio programmes for schools, could play an important rôle in this respect. It is true that the more people know the language of the other country, the better. But one has to live in the other country to discover that British people tend to understatements and the Germans to overstatements. Short visits abroad are likely to do more harm than good as they often create superficial impressions. It was recommended that young people should stay a longer time, a term or a year, in families of the other nation in order to obtain a better understanding of it. The fact that the Königswinter meetings have come to stay and that the Deutsch-Englische Gesellschaft in Germany and the Anglo-German Association in Britain are active and enterprising organizations, is a promising pointer towards a reduction of barriers and prejudices between the two countries.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 20, 1958

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. Cynan Davies
ALTRINCHAM, Dunham Road Chapel 11, Rev. Arthur W. Vallance, 6.30, Rev. R. W. Dickie
ARNSBY, Unitarian Church, Kennedy Road, 11.15 and 3, Rev. B. Ola
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BOWED GREEN (nr. Sowerby), Unitarian Church, 11, Rev. John Kirsty
BRADFORD, Peel Church, High Street, 11, Rev. J. Martin Hall
BRIGHOUSE, Unitarian Church, Bankorough Road, 6.30 (April 27), Rev. Maurice Jeffries
BRISTOL, Church of Monkish, Broad Street, 11 and 6.30, Rev. Gregory Stuart
BRISTOL, Wesley Road Church, and Horse Street Mission, Small Heath, 6.30, Rev. Ronald McGhee
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Wiff
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lewis
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shipwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Church, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redwood
BRADFORD, Bradford Avenue, 2.15, Mrs. Thomas
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIGHTON, Christ Church, Dorothy Street, 3, Sunday School, 6.30, Supply
BRISTOL, Unitarian Church, 11 and 6.30, Rev. G. Russell Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Rev. John Rowland, 6.30, Mr. M. K. Gandy
BURNLEY, Lord's Mead Meeting, 6.30, Rev. A. H. Bottle
BURNLEY, Oakfield Road, 11, Rev. A. H. Bottle, 6.30, Mr. R. L. Nicholson
BURSLEM, Unitarian Church, Trafalgar Street 3, Rev. L. Hallworth
BURY, Bank Street, 11, 2.45 and 6.30, Rev. Dudley Richardson
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
CHESTER, The Church of the Great Consolation, Hamilton Hill, 3, Rev. Will Hayes
CHESTERFIELD, Stephenson Memorial Hall, Rose Hill, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quick
CHIPPING, Blackburn Hargy's Chapel, Trinity Street, 11, Miss Mitchell, 6.30, Rev. L. A. Gandy
CHRISTCHURCH, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
CHRISTLEY, Chapel, Addiston, 10.45 and 6.30, Rev. Edwards Tudor
CLEVES, Free Christian Church, Beach Street, 6.30, Supply
CLEVEDON, Unitarian Church, Hambrook Street, 11 and 6.30, Mrs. M. B. Dickie
CLEVEDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cowle (also 6.30, 1st Sunday in the month)
DARWEN, Whitby Street Church, 11, Children's Chapel, 6.30, Student
DERBY, Peter Gate Unitarian Chapel, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Rev. Basil Vesey
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pasmore
DUDLEY, Addison Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wightman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUBLIN, Old Meeting House, Wainchington Street, 11 and 6.30, Rev. Brice Pomeroy
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wintringham
DUNDEE, Unitarian Church, 29 Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tennyson
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mentz-Kleine
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Salter
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Cameron
GLOSSOP, Hadfield Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Crossley
GLOUCESTER, Barton Street, 3, Rev. J. M. Quick
GOSPORT, Ward Street Church, 11.15, Rev. H. Nixon Cook
HALL CROSS, Hale Barns, 10.45 and 6.30, Students
HALIFAX, Northgate End, 10.45, Rev. J. P. Simpson, 6.30, Rev. J. S. Tinker
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Nelson
HASLEMERE, Quiet Meeting, Beacon Lane, 11 and 6, Supply
HEBDEN, Wesley Hall, 6.30, Rev. J. Martin Hall
HEBDEN, Priestley Street, 11, Rev. J. S. Tinker
HEBDEN BRIDGE, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
HEREFORD, Market Place, Unitarian Church, 6.30, Mr. T. Wardle
HERTFORD, Bull Plain Meeting House, 11 and 6.30, Rev. Edward W. Hill
HIGHBRIDGE, Beach Street Church, 11 and 6.30, Rev. Stanley Mosley
HOLCOMBE, St. Nicholas Street Church, 6.30, Supply
HULL, Mill Hill Church, City Square, 10.45 and 6.30, Rev. G. S. Whitby
HUNTINGDON, Walkergate Road, 11, Junior Church, 6.30, Mr. C. V. Watkins
ILKESTON, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Lancelot Mason
ILKESTON, Somercotes, Mary J. E. Lowson, Kilburn, Castle Road, 11, —
ILKLEY, Wesleyan Church, 11, Supply
IPSWICH, High Street, Unitarian Church, 6.30, Rev. H. W. Eggenhuis
IPSWICH, Ancient Church of Trinity, 11 and 6.30, Dr. P. N. Trivell
IPSWICH, Handle Free Church, 11, Rev. Norman Knowles
IPSWICH, Stoke Hall Road, Mill Street, 6.30, Rev. J. Edith Morgan
IPSWICH, Gainsborough Church, 11, Rev. Stanley E. Dowell
IPSWICH, Shoreham Road, Bramford, 3, Sunday School, 6.30, Rev. Norman Knowles
IPSWICH, Upper Brook Street, 6.30, Rev. C. A. Peers
IPSWICH, Upper Road, 11, Rev. C. A. Peers, 6.30, Miss H. Dunn-Watson
IPSWICH, Mill Street, Edgware Road, 6, Rev. Wardle M. Lewis
IPSWICH, Stockton Street and Stockwell Street Chapel, 6.30, Rev. R. Taylor
IPSWICH, Bethel Street, 11, Rev. E. G. Lee
IPSWICH, Barn Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
IPSWICH, Forest Gate, Upton Lane, 6.30, Mr. T. E. Davies
IPSWICH, Cranbrook Street, Bethnal Green, 11, Rev. Joan Wharton, 6.30, Rev. E. C. Pennington
IPSWICH, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Rev. Ralph E. Gregson (also 11, 1st Sunday in the month)
IPSWICH, Hampstead, Rosslyn Hill, 11, Rev. Dillwyn P. May
IPSWICH, Highgate Hill Unitarian Church, 11, Rev. E. C. Pennington
IPSWICH, Islington High Road, 11, Mr. T. E. Davies, 6.30, Rev. W. Wintringham
IPSWICH, Upper Street, Penton Hill, 6.30, Rev. A. V. Fox
IPSWICH, Clifton Unitarian Christian Church, Clare Road, 11, Rev. A. V. Fox
IPSWICH, London Unitarian Church, High Street, 11, Rev. F. Hankinson
IPSWICH, Lewisham, Lee Bridge Road, Blythe Green, 6.30, Rev. Jessie Kirsty
IPSWICH, Mansfield Road Church, Mansfield Green, 6.30, Rev. Antonia Pulsford
IPSWICH, Richmond Free Church, Ormond Road, 11, Rev. Wardle M. Lewis
IPSWICH, Stockwell, West Place, Unitarian Church, 11.30, Children's Church, 6.30, Miss E. M. Robinson
IPSWICH, Wandsworth, Unitarian Church, East Hill, 11, Rev. Antonia Pulsford (also 6.30, 1st Sunday in the month)
IPSWICH, Liverpool, Welsh Unitarian Church at Hodgson Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
IPSWICH, Wood Green, Unity Church, Newsham Road, 6.30, Rev. E. G. Lee
IPSWICH, Ancoats (Ancoats), Cheetham Road, 11, Rev. W. A. M. Hellaby
IPSWICH, King Edward Street, 10.45 and 6.30, Rev. O. D. Powis
IPSWICH, Unitarian Church, Mosley Buildings, 6.30, John Manning Hewton
IPSWICH, Hackney Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dunn
IPSWICH, Oxen Street Chapel, 10.45 and 6.30, Dr. R. W. Weare
IPSWICH, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jeffries
IPSWICH, Mission Church, Bolton, 10.45 and 6.30, Rev. W. Hill Warwick
IPSWICH, Needham Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
IPSWICH, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
IPSWICH, Sandfort Street Mission, 6.30, Rev. Stephen Peters
IPSWICH, Stand Chapel, Whitefield (April 27), 10.45 and 6.30, Rev. L. Hallworth
IPSWICH, Willenhall Road, Cheetham-cum-Hardy, 11, Mr. Philip M. Brown
IPSWICH, Wythenshawe, Unitarian Church, Brownley Road, Bamhill, 6.30, Rev. Janet Gill
IPSWICH, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sidebatt
IPSWICH, Unitarian Hall, 31 Stockport Road, 11 each Sunday
IPSWICH, Free Christian Church, 6.30, Rev. E. A. Davies
IPSWICH, Old Road Chapel, 1.15, Rev. D. C. Dunn
IPSWICH, 3 and Norwich Assoc., 6.30, Rev. C. G. Tozer
IPSWICH, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Joan Storm
IPSWICH, Unitarian Church, 10.30 and 6, Rev. E. B. Bury
IPSWICH, Kettering Road Church, 6.30, Mr. K. L. Smith
IPSWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
IPSWICH, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
IPSWICH, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
IPSWICH, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Pettitall
IPSWICH, Manchester College Chapel, 11.30, The Rev. The Principal
IPSWICH, Nonconformist Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
IPSWICH, Lord Church, near Wigan, 11 and 6.30, Rev. Gordon Brierley
IPSWICH, Unitarian Church, Hunmanby Road, 11 and 6.30, Rev. E. H. Kimmey
IPSWICH, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dodds
IPSWICH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. Stanton
IPSWICH, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
IPSWICH, Hants, The Meeting House, 11, Rev. J. W. Dodds
IPSWICH, Chapel, Mr. Blewitt, Leeds, 3, Rev. E. I. Fripp-Reed
IPSWICH, Bridgwater Street, 10.30 and 6, Rev. P. W. Bass
IPSWICH, Church of Our Father, 10.45 and 6.30, Supply
IPSWICH, Addison Road, 11, Rev. Joan Gill
IPSWICH, Unitarian Church, Wandsworth, 6.30, Dr. W. Matthews
IPSWICH (Alvechurch), 6.30, Mr. T. H. Mottle
IPSWICH, Pidwood Old Chapel, 11, Rev. F. Sorell
IPSWICH, Unity Church, Crookhaven Road, 11, Mrs. E. D. Davies, 6.30, Rev. E. D. Davies
IPSWICH, Upper Chapel, 11 and 6.30, Rev. B. L. Golland
IPSWICH, High Street, Unitarian, 11 and 6.30, Supply
IPSWICH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Watmore
IPSWICH, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
IPSWICH, Derby Road, 6.30, Mr. S. R. Martin
IPSWICH, Pendleton Street Church, 11, Supply, 6.30, Rev. T. J. Jones
IPSWICH, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
IPSWICH, Congregation Street, 6.30, Rev. T. J. Jones
IPSWICH, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
IPSWICH, Presbyterian Unitarian Chapel, 11, Rev. C. Shipton
IPSWICH, Unitarian Church, High Street, 6.30, Rev. R. Vesey (also 11, First Sunday in the month)
IPSWICH, Pentrell Free Christian Meeting House, 11, Supply
IPSWICH, Stockton Hall Road, 10.45, Student, 6.30, Rev. F. B. Gosney
IPSWICH, Mary St. Chapel, 11, Supply
IPSWICH, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
IPSWICH, Unitarian Church, 10.45 and 6, Rev. Alec L. Peppin
IPSWICH, Unity Church, Monsoplace Road, 11 and 6.30, Rev. Charles Eaton
IPSWICH, Congregational Church, 11, Rev. S. Bowden
IPSWICH, Cross Street, 10.30 and 6.30, Rev. Eric Wild
IPSWICH, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month), —
IPSWICH, Memorial Church, Manor Road, 11, Rev. L. A. Gandy, 6.30, Supply
IPSWICH, Unitarian Free Church, Stafford Road, 2.30, Sunday School, 11, Supply
IPSWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Mottram
IPSWICH, Bradshaw Gardens, 11, Rev. Maurice Jeffries (also 6.30, 3rd Sunday in the month)
IPSWICH, Pilmington, 6, Students U.Y.P.L.
IPSWICH, Dixon Road, 10.45, Rev. A. R. Dowsing, Syrus, 3, Rev. A. R. Dowsing
IPSWICH, St. Scarborough Chapel, 6.30, Mrs. Wakefield
THE Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunn
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Half-Hour broadcast, 4.15, Sundays: 4 p.m., second Sunday in each month, Monday 7 p.m., Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Parsonage, 132 Duke Street, Southern[illegible], West Australia
SYDNEY, New South Wales, Unitarian Church, 77 Francis Street (off College St.), 7.15, Rev. D. W. Simmons, Home Telephone LX 5221
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. Birmingham. Meetings as announced.
SYDNEY CONGREGATIONAL CHURCH, Arden Road, Gosford (N.S.), 9.5, weekly at 2.15 p.m. Public Worship, Goodgulch, 3.15 p.m. Minister: Rev. W. Birmingham

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Andrew Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Symonds Road, 11 and 7, Mr. H. J. White
WELLINGTON, Service suspended — Enquiries — Mrs. Watts, Tel 46-272

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CAPE TOWN, Rose Street, 11, Sunday School; 7 Service, Rev. Maurice C. Bates

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Death

Vellins—Peacefully, on April 5, in his 92nd year, Albert Eugene, member of Croydon and formerly of Effra Road (Brixton) Congregations. Cremation took place after the service conducted in South London Crematorium by Rev. J. Percival Chalk.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

UNITARIAN PUBLICITY DEPARTMENT

This new department held its third meeting on March 27, and having now established its groundwork, was able to lay future plans. These largely focus, for the immediate present, on the carrying out of the advance campaign propounded in the booklet *Forward Together*, which has just been distributed to church committees. The Publicity Department is now ready to deal with the responses from the congregations and help them with their advance campaigns. Literature, speakers, grants would be available in support of local enthusiasm and sacrifice in the cause of making our churches a more useful power in their own districts. Arrangements were also made in connection with running a Unitarian tent at the Eisteddfod at Ebbw Vale in August.

Press advertising (as hitherto, conducted by the Postal Mission) is to be continued, but with certain variations, partly because such variety is known to be advantageous in this field of publicity.

THE FIRST SUNDAY IN MAY

The final details of the proposed collective services will be given in the April 27 issue of *The Inquirer*. They will be few, as each congregation is organising its own service.

A prayer intended to be used by all the congregations taking part will be printed in the April 27 issue.

Further plans will be guided by the experiences of the services. But there will be plans, and they may lead to important possibilities of co-operation.

Cards are still being received. If your congregation is taking part, please send a card to the Editor, *The Inquirer*, 14 Gordon Square, London, W.C.1.

London District Provincial Assembly

ANNUAL MEETING
Stamford Street Chapel, S.E.1

Saturday, April 26, 1958

3.00 p.m.—Opening Devotions.
3.10 p.m.—Annual Meeting.
4.45 p.m.—L.D.P.A. Council.

Holidays Abroad

UNITARIAN "INNOCENTS ABROAD" INVITE YOU TO ENJOY FELLOWSHIP WITH THEM. French Riviera (June 16-27); Norway (July 12-24); Denmark-Sweden (August 12-22); Switzerland (August 18-29). Lone travellers welcome. Reduced fares. Nothing strenuous. Relax with fellow-Unitarians of all age-groups and from many churches, including American.—Rev. Parkinson, 4 Balmoral Road, Doncaster (Tel. 4775).

Holiday Accommodation

FOR EARLY HOLIDAYS in spring sunshine, you will enjoy the warmth and comfort of Normanhurst, the small, friendly Hotel in "Britain's Best Climate". Recommended by Unitarians. Vacancies from April 19th, special terms till Whitsun, 5½-8 gns. including full board, early tea, heated bedroom (central heating everywhere) when cool. No gratuities. Fresh fruit daily. Comfortable and inexpensive top-floor twin-bedded rooms. Facing South between Pier and Sun-Lounge. Illustrated brochure. Also bookings for Summer, 6-9 gns. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Hastings 4784.

North and East Lancashire Unitarian Mission: The annual meeting was held at Ainsworth, better known to Lancastrians as Cockey Moor Chapel, on Saturday, March 22. Despite very unseasonable weather, the attendance was well up to average. The preacher at the opening service, the Rev. Joyce Hazlehurst, of Horwich, defined a mission as "something sent where needed". The North and East Lancashire Mission, she said, was never sent anywhere except at the request of the local people—and it always went to co-operate with them, to encourage people to help themselves, bringing money, fellowship, and inspiration.

The speaker at the evening meeting, the Rev. J. P. Chalk, president of the General Assembly, introduced with commendable brevity by the chairman, Mr. Irving Mason, of Ainsworth, addressed himself to that perennial challenge, the problem of our churches. His outlook was in the main hopeful, but he stressed our need for a real conception of the Church and for greater attention to planning, organisation, and finance. Buildings were very important, too. Someone had said that the reason why Unitarianism had not swept the world was perhaps because it was often unwilling to sweep its own doorstep. If Unitarians were true to their fundamental principles, they might yet play a great part in saving a world in the grip of fear.

The proceedings concluded with a cordial vote of thanks proposed by the Rev. Benjamin Gill, Cockey Moor's popular and seemingly permanent minister.

Aberystwyth: The annual meeting of the New Street Unitarian Chapel was held recently. The retiring chairman, Mr. Islwyn Nicholas, said that the past year had been a momentous one in the history of Unitarianism in Aberystwyth. Over £550 had been collected to purchase and renovate the chapel. Donations had been received from places as far as Australia, India and Ceylon. There has been an increase in membership, mainly of students. Another important step was the unanimous decision of the members to invite the Rev. J. H. Corum Davies to have pastoral oversight. Mr. Davies, who was until recently, the minister of the Unitarian Church at Newcastle-on-Tyne, has accepted the invitation and will commence his ministry on Sunday, April 20. Tribute was paid to the services of the lay preachers including Mr. Sydney Herbert, Mr. D. Ll. Carrollio Morgan, Mr. D. C. Rendell and Mr. Islwyn Nicholas. The new officers elected were: chairman, Mrs. Rhiannon Davies; secretary and organist, Mr. Stuart Glover; treasurer, Miss Getta Jones; auditor, Mr. Rhys Jones. After the meeting a tea was provided by the Women's Guild.

Rochdale: For the second year in succession a service of Holy Communion was held on the evening of Maundy Thursday. In spite of a sudden fall of snow, there was a good attendance. Miss Hilda Wild played suitable organ music before and after the service, and the minister, the Rev. F. W. Bear, gave a short address on "The Meaning of the Lord's Supper Today".

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